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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES"

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SCRIPTURE ILLUSTRATIONS.

ISAIAH XXXV. 7.

And the glowing sands shall become a pool,
And the thirsty soil bubbling springs.
Bishop Lowth's Translation.

The word (*Serab*) is Arabic, as well as Hebrew, expressing in both languages the same thing; the glowing sandy plain, which in hot countries, at a distance, has the appearance of water. It occurs in the Koran, (chap. xxiv.)—'But as to the unbelievers, their works are like a vapour in a plain, which the thirsty traveller thinks to be water, until, when he cometh thereto he findeth it to be nothing.' Mr. Sale's note on this place is, 'The Arabic word serab signifies that false appearance, which in the eastern countries is often seen in sandy plains, about noon, resembling a large lake of water in motion, and is occasioned by the reverberation of the sun-beams: (by the quivering undulating motion of that quick succession of vapours and exhalations, which are extracted by the powerful influence of the sun. Shaw's Travels, p. 378.) It some times tempts thirsty travellers out of their way, but deceives them, when they come near, either going forward (for it always appears at the same distance,) or quite vanishes.' Thus Bishop Lowth (where see more) *in loco*, to which we subjoin the following lively picture of this phenomenon from the pen of the intrepid traveller, Belzoni. 'The next phenomenon is *mirage*, often described by travellers, who assert having been deceived by it, as at a distance it appears to them like water. This certainly is the fact, and I must confess, that I have been deceived myself, even after I was aware of it. The perfect resemblance to water, and the strong desire for this element, made me conclude, in spite of all my caution, not to be deceived, that it was really water I saw. It generally appears like a still lake, so unmoved by the wind, that every thing above is to be seen most distinctly reflected by it, which is the principal cause of deception. If the wind agitate any of the plants that rise above the horizon of the mirage, the motion is seen perfectly at a great distance. If the traveller stand elevated much above the mirage, the apparent water seems less united and less deep, for, as the eyes look down upon it, there is not thickness enough in the vapor on the surface of the ground to conceal the earth from the sight. But, if the traveller be on a level with the horizon of the mirage, he cannot see through it, so that it appears to him clear water. By putting my head first to the ground, and then mounting a camel, the height of which from the ground might have been about ten feet at the most, I found a great difference in the appearance of the mirage. On approaching it, it becomes thinner, and appears as if agitated by the wind, like a field of ripe corn. It gradually vanishes as the traveller approaches, and at last entirely disappears when he is on the spot.

It is probable that Jeremiah refers to the serab or mirage, when in pouring forth his complaint to God for mercies deferred, he says, "Wilt thou be altogether unto me as *waters, that be not seen*," (Jer. xv. 18. margin,) that is, *which have no reality*, as the Septuagint has rendered it. The following observations on the horrors of travelling in the Great Desert of Arabia, from the same pen as the above, will afford an admirable illustration of the passage.—After describing the appearance of the Desert from the intense heat of the sun, &c., Mr. Belzoni proceeds: "Generally speaking, in a desert, there are few springs of water, some of them at the distance of four, six and eight days journey from one another, and not all of sweet water: on the contrary, it is generally salt or bitter; so that, if the thirsty traveller drinks of it, it increases his thirst, and he suffers more than before. But when the calamity happens, that the next well, which is so anxiously sought for, is found dry, the misery of such a situation cannot well be described. The camels, which afford the only means of escape, are so thirsty that they cannot proceed to another well: and, if the travellers kill them, to extract the little liquid which remains in their stomachs, they themselves cannot advance any further. The situation must be dreadful, and admits of no resource. Many perish, *victims of the most horrible thirst*. It is then that the value of a cup of water is really felt. He that has a *zenzabia* of it, is the richest of all. In such a case there is no distinction. If the master has none, the servant will not give it to him; for few are the instances, where a man will voluntarily lose his life to save that of another, particularly in a caravan in the desert, where people are strangers to each other. *What a situation for a man, though a rich one, perhaps the owner of all the caravans! He is dying for a cup of water—no one gives it to him—he offers all he possesses—no one hears him; they are all dying;* though by walking a few hours farther, they might be saved. If the camels are lying down, and cannot be made to rise—*no one has strength to walk*—only he that has a glass of that precious liquor lives to walk a mile farther, and perhaps dies too. If the voyages on seas are dangerous, so are those in the deserts. At sea, the provisions very often fail; in the desert it is worse; at sea storms are met with; in the desert there cannot be a greater storm than to find a dry well; at sea one meets with pirates—we escape—we surrender—we die; in the desert they rob a traveller of all his property and water; they let him live perhaps, but what a life! to die the most barbarous and agonizing death.—In short, to be thirsty in a desert without water, exposed to the burning sun without shelter, and *no hopes* of finding either, is the most terrible situation that a man can be placed in, and one of the greatest sufferings that a human being can sustain: the eyes grow inflamed; the tongue and lips swell; a hollow sound is heard in the ears, which brings on deafness, and the brains appear to grow thick and inflamed:—all these feelings arrise from the want of a little water. In the midst of all this misery, the deceitful mirages appear before the traveller at no great distance, *something like a lake or river of clear fresh water*. If perchance a traveller is not undeceived, he hastens his pace to reach it sooner; the more he advances towards it, the more it goes from him, till at last it vanishes entirely, and the deluded passenger often asks, where is the water he saw at no great distance? He can scarcely believe that he was so deceived, he protests that he saw the waves running before the wind, and the reflection of the high rocks in the water."

From the N. Y. Baptist Repository.

THE BIBLE CAUSE.

MR. EDITOR,—

Soon after the Fifteenth anniversary of the American Bible Society in May last, it was said in the "Monthly Extracts," that this Society had, for the coming year, four objects in view.

1. To redeem its heavy debt at the bank.
2. To have the work of general supply completed.
3. To have Sunday school scholars extensively supplied with the New Testament.
4. To commence measures for extensive foreign distribution.

As the year specified is now drawing to a close, it will no doubt be gratifying to many, to know something of the progress made towards the accomplishment of these objects. The information to be given on these topics, is not of so favorable a character as could be desired, not so favorable as will be given, it is hoped, at the anniversary, two months hence. March and April are two important months for biblical operations, and if the auxiliaries and branch societies will each do a little, and do it promptly, the account presented in May, will yet be of a cheering character.

As to the bank debt, this was stated in the last annual report, to amount to $34,190. It has since been reduced from month to month, until its present amount is 23,000. The managers are anxious, exceedingly anxious, that this debt should be entirely removed by the time of the next anniversary. This money is borrowed on the private responsibility of a few individuals, who ought to be relieved from this responsibility. It is also paying interest, and thus causing a constant loss to the Bible cause. The debt, too, prevents the procuring of new stereotype plates, which are greatly needed for a new reference Bible, and modern Greek Testament, and retards also the contemplated distribution of the scriptures in several pagan countries where they are solicited. Every friend of the Bible must see the great importance of having this debt paid as soon as possible. Let those auxiliaries which purchased books on credit many months since, make a speedy effort to pay a part, at least, if not all they owe, and let those which have donations to make, make them soon, and the parent society will come to the anniversary, free from all bank claims, at least, and ready to embark vigorously in the work of foreign distribution.

In relation to the second topic, the "general supply," there is not much, at present, to communicate. To those few states and territories, where this supply was not finished last spring, books have since been forwarded, nearly or quite sufficient to complete the supply.—Agents of the parent society, and those of some of the auxiliaries have been, and are still engaged in distributing these books.

Encouragement has been given from almost all unsupplied sections, that every family within their respective limits will possess a copy of the Bible before May next. It is hoped that there will be no disappointment of expectation, in relation to any state or county. Should an auxiliary stand in need of more books, no time should be lost in applying for them, and putting them in circulation. As soon as any county is fully supplied, it is requested that such notice may be given to the parent society.

There is one more point under this head, of "general supply," which deserves notice.—Many counties and some states now reckoned among the supplied, were supplied three, four, and five years ago. Some few of this number have since been found to contain a second list of destitute families, nearly or quite as large as the first. It was consequently recommended by the managers, in their last report, that a re-investigation should be made in such states.—As very many counties in New England, New York, New Jersey, Pennsylvania, and Maryland, have ordered no books since the last anniversary, this recommendation cannot have been extensively followed: and some thousands of families within these favored states, are, beyond doubt, now living as destitute of the Bible, as any in the centre of China or Africa. Such a state of things is wrong, and ought at once to receive the attention of those who know the value of the bible, and who would not, for the world, train up their household without it.—There is a wide and almost inexplicable difference as to the quantity of Bibles ordered by different auxiliaries. Some order them, and in considerable numbers, every year, others seldom order any, as will be seen by looking over the annual reports of the parent society. Must there not be a corresponding difference as to the state of actual supply in these different counties? Cannot many books be ordered and distributed before May next, by such societies as have been deficient the last few years in their distributions?

The third topic specified, as demanding attention the present year, viz. that of furnishing the "new testament to sunday schools," has, by some auxiliaries received faithful attention, and by others been almost wholly neglected.—The same wide difference of practice here prevails as was mentioned in relation to bibles.—The inference is, that the sunday schools in some counties (and where the population is nearly the same,) must have three or four times as many testaments as others. It is believed that an examination of different counties would show that this is true. Nothing surely need be said as to the importance of furnishing every sunday school child with a testament of its own, and little as to the practicability of such a measure. Twelve cents will purchase a sunday school testament, one dollar will purchase eight of them, and twenty dollars will procure one hundred and sixty, sufficient for almost any school. And where is the church within the bounds of any auxiliary, which cannot raise for its Sunday school twenty dollars for so important an object? If there be such a church, the local auxiliary could probably furnish the testaments needed gratuitously. If not, the managers of the parent society would, no doubt, if requested, make a donation to such an auxiliary, for the benefit of schools thus destitute and helpless. Such is now the cheapness of the New Testament, that no sunday school child in the whole land need be without a copy, if its teacher or pastor will take proper measures to procure one. The parent society has now a large supply of cheap testaments on hand, for Sunday school children, and new calf bound ones for teachers, and it is hoped that auxiliaries will soon order and dispose of them as suggested.

The last topic, "foreign distribution," is one full of hope and promise. Never was there a time, since the American Bible Society was formed, when the providence of God called so distinctly and loudly on the friends of the bible to unite in sending this sacred blessing to distant lands. It is greatly needed in France and in Greece. From the missionary stations at Bombay, and in the Burman Empire, urgent appeals come, for means to publish the new testament, which has been translated into the language of those countries, and is in great demand. Five thousand dollars have been promised to each of these mission stations, as soon as the managers can raise this money. To the mission at the Sandwich Islands, five thousand dollars more have been promised on the same conditions. At Ceylon, and in other places where American missions are established, and translations of some portion of the scriptures made, means are also needed to aid in publishing the word of life. Had the managers Thirty Thousand Dollars now in hand, they could wisely appropriate all this money, within a short period to the circulation of the scriptures in foreign lands. Let the auxiliary societies, let the friends of the bible, the friends of missions, the friends of the dying heathen, the benevolent of every name, ponder these facts, as they are presented in the clear light of God's providence, and they cannot but take early measures to aid the bible cause, and that efficiently.

From the Christian Watchman.

A VOICE FROM THE WEST.

NO. IV.

In a former communication, [see No. 2] I estimated the number of Baptist church members, in the Valley of the Mississippi, at 91,790, the number of churches at 1,711, and the number of preachers at 981. This, though it does not claim to be perfectly accurate, is sufficiently near that point to form a basis of calculation as to our necessities and wants. The estimate was made from the minutes of nearly one half of the associations for 1829, '30, and '31, and the number of the rest estimated from that date.

The first observation that strikes the eye of the reader of that table is the great deficiency of preachers to churches. 1711 churches, and only 981 preachers! But a small fraction over one half as many preachers as churches. The number of preachers may not be thought quite high enough, when it is known that many churches in the Western States, when appointing Messengers to the Association, do not send ALL those who are engaged in the ministry, as is usually done amongst Baptists east of the mountains and north of the Potomac, consequently, some preachers' names do not appear in the minutes. But some addition has been made in the table, for this supposed deficiency. And to show that I have not underrated the number of preachers, compared with the churches, I will select a few Associations from Kentucky, where the supply is supposed to equal, if not exceed other portions of the Valley.

Associations.	*No. of Chhs.*	*Ord. Min'rs.*	*Licentiates.*
Elkhorn	21	11	
Russell's Creek	22	4	3
Bethel	20	8	
Franklin	17	9	
Licking	29	11	
Concord	14	5	3
Sulpher Fork	12	6	
North Bend	17	13	4
Ten Mile (new one)	9	5	1
Barren River	15	7	
Salem	26	9	3
Gasper's River	13	6	
	215	74	14

This table is formed from an abstract from the minutes of these associations, for 1831, found in the Baptist Chronicle for January.—Here is no estimate. All is sober fact, and yet in twelve large Associations, in the heart of Kentucky, where Baptists have been supposed to flourish greatly, containing in the aggregate, 215 Churches, and 94 ordained, and 14 licensed preachers, in all 108, only one preacher to two churches. In these churches are an aggregate of 17,042 members, or the proportion of 79 and a fraction to a church.

The other 1500 churches in the valley are certainly not as well supported with preachers, either in respect to numbers, talents, intelligence, or piety, as the portion I have given from Kentucky.

Let the reader take a comparative view of this subject.

According to the table of Associations in the Baptist Tract Magazine for January 1830, there were in all the New England States, 35 Associations, 644 churches, and 554 preachers.

In New-York, including three Associations, parts of which are in adjoining States, there were 28 Associations, 556 churches, and 501 preachers.

In New Jersey, Eastern Pennsylvania, Delaware and Maryland, were 10 Associations, 143 churches, and 112 preachers. The aggregate of these States were 73 Associations, 1343 churches and 1167 preachers, leaving a deficiency in those states of only 176 preachers, or a fraction over one sixth.

A second view of this deficiency in ministerial labour in the Valley of the Mississippi, arises from the fact that a very large proportion,—in some States nearly all, of Baptist preachers, devote but a small portion of their time to the Gospel Ministry. Many pursue some secular calling, the whole week; others devote Saturday, and occasionally Monday, in attending church meetings, and going to and from their appointments. Others are engaged in worldly business four and five days in the week, while many of the number do not attempt to preach even every Lord's day. Hundreds never devote any specific portion of time to the study of the word of God, or any other books.

The feelings, thoughts and habits of a large portion of the Baptist preachers in the Great Valley, are cast in the mould of this world, as much at least, as the minds of ordinary members of the church. Many of them are driven to the necessity of devoting a large proportion of their time to secular affairs for a subsistence. Not one church in fifty ever pretends to support the Gospel.

But this state of things, to a great extent, has been brought upon themselves by their own neglect of duty, or that of their predecessors.—They have neglected to urge the gospel command. Jesus Christ has said in relation to his ministers, "The labourer is worthy of his hire." "The workman is worthy of his meat." "The Lord hath ordained that they which preach the gospel should live of the gospel."

Many of the present generation of Baptist preachers in the Great Valley, have not merely withheld instruction from the people on this Gospel duty; they have directly and indirectly opposed this gospel obligation, and trained up the people in the habit of doing nothing for their regular support, and filled the minds of the people with notions in direct opposition to the command of the Saviour.

And while it is mortifying and painful to publish the fact, (and it is done only that the evil may be seen and corrected,) many preachers have obviously made their appeals to the cupidity and selfish passions of human nature, for the unholy purpose of gaining popular influence over the people. Other denominations of Christians have been railed at,—their ministers called "hirelings"—"wolves in sheep's clothing," &c. because they have been in some degree faithful to their duty in urging upon the people this law of the Saviour, and—doing the very thing enjoined upon the Apostolic churches—taking up a collection on the Lord's day.

Baptist and other missionaries have been designated from the stand by the most opprobrious names, called "money begging missionaries,"—charged with making the "Gospel go on silver wheels,"—libelled with the character of "Judas,"—because they have believed it to be their duty to devote all their time to the work of the Lord, and receive the pittance bestowed upon them by the kindness of their brethren from abroad. These railing accusations—this undisguised hostility to the support of the gospel, and this attempt to work upon the unholy and selfish passions of the ignorant portion of community, is not confined to a mere corner, nor to a single State. It is true that ministers, worthy of the name, men of piety, intelligence and zeal in the cause of truth, whose hearts burn with love to God and the souls of their fellow men, do not engage in, or approve of this unholy warfare against one of Christ's institutions; but in too many instances, even good men, while their understandings and consciences are convinced of the duty of the church towards the ministry, and their own necessitous circumstances, and a sense of their own duty, admonishes them to teach their brethren a more excellent way, the fear of becoming unpopular, of losing the confidence of their brethren, or of being suspected of mercenary motives, seals their lips in perpetual silence on this subject, and their brethren are suffered to retain their unjust prejudices against ministerial support.

I do not intend to bestow indiscriminate censure on our preachers for the neglect of urging this duty upon their brethren. There are many who know and feel the weight of obligation upon the churches, and feel, too, most oppressively, the want of faithfulness in their brethren; but they bear their trials in meekness, and patience, without giving the churches proper instruction on this subject. Nor must I be understood as giving the implication that all other denominations believe and practice the duty in question. Throughout the Valley of the Mississippi, a wrong set of notions has too generally prevailed, and while the people generally are characterized for their liberal, open and hospitable feelings on other subjects, they have to a great extent, imbibed prejudices against the support of the gospel. And I am sorry to add, these feelings have been greatly strengthened, in some instances, by Missionaries and other preachers, who have come out from the old States. They have not always been "wise as serpents and harmless as doves." Coming amongst a people, whose feelings, habits and prejudices were previously excited against salary preachers, they have injudiciously offered their services for four or five hundred dollars per annum—a sum much larger in some places than the ordinary income of farmers, mechanics, or even clerks, and by such an ill-judged course have left the impression more deeply riveted on the public mind, that preaching the gospel, and instrumentally saving souls, was an object at least subordinate to the one of a "good living."

Our Baptist brethren in the ministry in the West, generally hold, with great pertinacity, the doctrine which has been maintained almost universally, and in all ages, by our denomination, that a minister of Christ is specially "called to the work" by impressions from the gracious influences of the Divine Spirit. And, yet, in utter violation of this principle, they feel perfectly justifiable in employing two thirds, three fourths, or seven eighths of their time in the affairs of the world. There is a direct contradiction in their theory and their practice on this subject, that astonishes other religious people. How a professed minister of Christ, who is in the habit of declaring to the people that he is "moved by the Holy Ghost" to take upon himself that sacred office, who has come under the imposition of the hands of his brethren, and thus declared as by an oath, that he will devote himself to the gospel ministry,—how he who professes to agonize in spirit in his closet,—travailing in birth for souls till Christ is formed within them the hope of glory,—how a man, who has any adequate views of the vast responsibility that lies upon him, as a watchman upon the walls of Zion, can direct his attention to the things of this world, engage in the business of the farm, the shop, or the compting room,—enter upon mercantile or land speculations,—appear as an attorney at the bar of courts, or engage in the soul-chilling and corrupting atmosphere of politics,—remains a mystery in the devious windings of the human heart. Surely all this cannot be on the part of him who has consecrated himself to the ministry of the gospel, without great sin, and immeasurable injury to his own soul and the cause he professes to advocate.

A WESTERN BAPTIST.

From the N. Y. Baptist Repository.

BAPTIST STATISTICS.

In this City (New York) there are thirteen Baptist Churches, and two in Brooklyn, numbering about 2400 members. Nine of these churches have meeting houses of their own, and all of them have pastors, except one, (the mission house.)

Connected with these churches, are not less than 16 sabbath-schools, containing near 3000 children, and about 350 teachers. All the schools are furnished with libraries; some of them contain several hundred volumes. In almost every Church, there are missionary, Tract, and Temperance societies, auxiliary to larger societies.

There is a New York City Education Society; the Representative Baptist Mission Society; and a New York Home Mission Society; and the Youth's Assistant Missionary Society; and Juvenile Foreign Mission Society; and a Young Men's Education Society; and the New York Baptist Tract Society; each of which is made up of members of our various churches and congregations.—Such is a bird's eye view of our denomination in this city; and no one can look at this statement, and not perceive at once, that we are far from the position that we ought to occupy. We doubt whether another 220,000 inhabitants, (including Brooklyn) can be found in the United States, numbering only fifteen Baptist Churches, and less than 3000 communicants. There is a fault somewhere. Are we straightened in God? Has he prohibi-

ted the enlargement of our tents, the lengthening of our cords? Rather does he not say, Arise, lift up thine eyes, and see the field already white unto the harvest. And is it asked of us what is wanted? we reply, the first thing is unity in action; the second thing is unity in action; the third thing is unity in action. Let this be practised for the next twenty years, and with the ordinary blessing of God, our members will be multiplied ten fold. And we do earnestly hope that the generation, who are now coming forward to occupy the places of our fathers, will feel that Baptists are a homogeneous set of beings, having one heart, and one mind; and instead of perpetuating existing evils, combine to give them an honorable burial, and let them pass away to the land of oblivion.

HOMAGE PAID BY PHILOSOPHY TO THEOLOGY.

From Dr. Chalmers' speech before the General Assembly of the Church of Scotland.

In Lord Bacon's Treatises on the advancement of learning, Theology is treated as the very Queen of the Sciences, and all the others as but the handmaidens and tributaries at her feet. But the greatest homage that ever was rendered by the genius of man to the paramount dignity and importance of Theology, was that which was paid by Sir Isaac Newton. Oh Sir, it is a proud thing for the science of our profession to contemplate that matchless genius,—sharing the labors of his free and unfettered intellect with her discoveries. He never, indeed, simultaneously partitioned his powers between two distinct subjects. There was no pluralism in his mind. But he successively turned that mind from the study of the Creator's high workmanship to the study of his word. He felt a kindred character in the two pursuits, but he felt them to be alike arduous. It was a transfer that he made of his own intense and undivided faculties, when after having seen further into the secrets of nature than any that had gone before him, and listened with wrapt abstraction to the godlike harmonies of the world, he turned his comprehensive mind to search the Holy Word, and there also discerned the graces of a wisdom as Divine, and was greeted with godlike harmonies as overwhelming and sublime. With the steadfastness of purpose which belonged to his philosophic genius, he alternately gave himself to the study of nature, and the study of revelation. He read the mazy face of heaven, and thus evolved the system of his high astronomy,—and then he turned him to contemplate the deep and mysterious pages of revelation, and found that the cycles of its prophecy asked for no less penetrating a research, for no less undivided an attention. And when pondering the discoveries that he unfolded, whether in the visions of the revelation, or the oracles of Daniel, he was led up to the eminence, whence through the vista of many descending generations, the gifted seer discerned the face and aspect of modern Europe, he could not but feel the presence of the same presiding Divinity, in the heavens above him, and on the book before him, and perceive that the same wisdom which had appointed the periods of nature, had calculated and determined the higher cycles of a yet vaster economy. Sir, we cannot but lament the mischievous effect which a second rate philosophy has produced in our own day, upon weak and inferior minds. But we feel it almost an honor to Theology, that all the greatest of philosophic geniuses, that Bacon, and Boyle, and Locke, have worshipped at her shrine. But chiefly do we rejoice in the testimony rendered her by the throned prince of all the philosophers, in whom the gentleness and modesty of a child-like piety at once irradiated and softened the lustre of his genius, moulding him into the goodliest specimen of humanity which earth hath ever seen. Never did meekness and genius combine to realize upon the character of man so rare an union; so that, while he stands forth to a wondering species upon the loftiest sentiments of intellectual elevation, he yet mingled so gently, so gracefully in ordinary life, that he was not more honored for the surpassing lustre of his genius, than he was loved for the milder glories of his nature; and that while raised above his species in the grandeur of philosophy, he yet exhibited among men the all-unpretending grace of a cottage patriarch.

ABSALOM'S DEATH.

The death of Absalom spoke unutterable things to David on the awfulness of dying in sin. Recourse must be had to very bold conjecture, concerning supposed penitential changes in Absalom's mind, while he hung alive in the tree, before we can obtain a shadow of hope relative to his everlasting state. A few hardened profligates have appeared hopefully softened at their last hour; some have even given credible signs of conversion; but those who have been allured, by the great prizes of ambition, into the dark and crooked ways of that insidious policy which counts enormous injustice among its calculated means, have generally died as they lived: and though some of them have been driven by remorse to superstitious austerities, they have still, by holding fast the fruits of sin, betrayed the unsoundness of their seeming repentance. There is not one fact in Absalom's history which can encourage us to class his dreadful end with the happy exceptions. Had he sought mercy with all his heart even at the last tremendous hour, the promise would not have been broken which says, "But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart, and with all thy soul." But where is the evidence, or the ground of probable inference, that he would, or did so seek the Lord?

We see nothing like true repentance in his life; and after such a course of daring impiety, the sorrows which overwhelmed him when hopelessly entangled in the tree, were likely to be such as rebellious angels feel.

Could we have seen the graceful prince, who had no blemish from the sole of his foot to the crown of his head, and who was "praised for beauty" above all the youth of Israel, could we have seen his countenance when his flight was intercepted by the servants of David, when his mule left him dreadfully suspended between heaven and earth, and when Joab, approaching with three darts in his hand, aimed the mortal thrust at his heart, we should have seen the perfection of beauty violently transformed into the express image of terror and despair. If ever there have been moments that, by the rapidity and intensity of dreadful thoughts, at once glancing through the guilty past and the boundless future, have seemed to involve a concentrated infinitude of misery, such were the last moments of Absalom. What a reckoning, what new pangs, what hideous prospects, might await his departing soul, is among the secrets of that hidden world which the living cannot penetrate.

But while we are thinking and speaking of Absalom, he is still existing. For nearly three thousand years the beautiful body which Joab pierced has decayed in the dust; but the surviving spirit of Absalom, in some part of the creation of God, is now present; conscious, intelligent, full of undying remembrances, and incessant anticipations. If he gave up the ghost in a state of impenitent despair, such has his state been, seeking rest, but finding none; while successive empires have been gradually founded and strengthened, enlarged and adorned, weakened and wasted. While mighty Babylon was rising, and Nineveh was ruining; while mightier Rome was training its iron people, trying different forms of government, shattering the sceptres of rival nations, extending its sway over the fairest countries of three continents, prescribing no limits to its own vast ambition, and at length seeking unsafe repose under the shadow of its hoary grandeur, till it became a new Babylon amidst ruins, under the name of the Eternal City; during all those slow revolutions of ages, while the silent, daily touches of time have been crumbling temples and exhausting life, through the succession of a hundred generations, the lost spirit of Absalom has been living on. While the children's children of Absalom's armed multitude have been scattered over the earth, as outcast, wandering, suffering Jews, the spirit of the prince, who stole the hearts of their fathers, and led them in rash rebellion, has never slumbered, nor been quiet, nor tasted oblivion. If, as is apparent, "the wicked" was "driven away in his wickedness," such, without hope, he remains; still waiting, without hope, until the pale and bloody corse, which was buried beneath a heap of stones in the wood of Ephraim, shall be made to stand up with Amnon and Ahithophel, with Joab and his men, before the great white throne, at the summons of the last trumpet.

Well might the godly father cry, 'Would God I had died for thee, O Absalom, my son, my son.'

You who *are* religious parents, can comprehend David's feelings, and sympathize with his sorrow. What can afflict a pious mind with so sore a wound as the sudden death of a wicked child? O ye Christian parents, lay these things to heart! Strive, while you may, for the salvation of your children. Let not your faith, concerning their salvation, be a faith without works. Let them not only hear your prayers, and warnings, and counsels, and affectionate exhortations; but let them also behold in your conduct, a pervading, paramount concern for their spiritual and eternal welfare.—*Rev. Isaac Keeling.*

JEWS IN CHINA.

Among the evidences for the canon of the Old Testament, there is a very remarkable one arising from the Jewish colonies settled in China and India about the Christian era, or even some centuries earlier. They all declare that they originally brought with them, and had preserved it in manuscripts, which they regarded as of great value, the very same sacred books which they, in latter times, found in the posession of their brethren in Europe; and nothing appears from any other quarter in the least to invalidate their testimony. In the last century, the remains of a Jewish colony were discovered in China, which had been established in that empire about the year seventy three, after Christ, perhaps even three hundred years earlier. Seven hundred families of the tribes of Judah, Benjamin, and Levi, who had escaped from the destruction of Jerusalem by Titus, made their way over land to China, and there either founded or reinforced the colony in question. Seventeen centuries of persecution, massacre, or apostacy, have reduced them to a very small number. They are now only found at Kai-zong-fu, one hundred and fifty miles from Pekin, and amount to six hundred persons.—They had taken with them their Sriptures, and had preserved them for eight-hundred years; but, at the end of that period, a fire destroyed their synagogue and their manuscripts. To repair the loss, they obtained a copy of the Pentateuch, which had belonged to a Jew who had died at Canton. Not only the synagogue, but private persons, possessed transcripts of this manuscript. But, what is extremely remarkable, and highly important to us, is, that, besides the Pentateuch, they preserve different portions of the remaining parts of the Old Testament, which they say they saved from a fire in the twelfth century, and inundation of the river Hoangho, A. D. 1446. With these fragments they have formed a supplement to the law, divided into two parts. The first contains small portions of Joshua and Judges, the four books of Samuel and Kings complete, and the Psalms. The second contains some portions of Chronicles, Nehemiah and Esther almost complete, of Isaiah and Jeremiah the whole within a little, and of Daniel, and seven out of the twelve Minor Prophets, some fragments.

Christian Observer.

THE ART OF DOUBTING.

The least possible share of intellect is suffisient to constitute an inveterate doubter; and rs very little intellect is necessary, so also a doubter needs only a moderate portion of information. With these qualifications in connexion with a mind closed against conviction, the doubter and skeptic are securely intrenched in their positions.

Doubting, too, is a very easy employment; much more so than investigation, and when a set of facts, or a train of reasoning, has been pressed upon the doubting mind; rather than forego its customary ease, or to examine the merit of important principles; it barely doubts the truth of the facts, or the validity of the reasoning, which sustains these principles; and then it rests in quiet self complacency in its own folly.

One of the greatest arts of the skeptic consists in perverting the usual laws of evidence, so that those things which they do not wish to believe, can never be proved true by any evidence which is brought forward.

With them, human evidence for superhuman facts is absurd; and superhuman evidence, for superhuman facts is arguing in a circle; even demonstration is often set aside, because there is a possibility of mistake or deception.

Again, the art of doubting throws the whole weight of examination upon those who are willing to believe upon good evidence.

The doubter is a mere sluggard. He bears no burdens, and earns no laurels. If he ever gives up his doubts, it costs him no labor, he only gives away to the force of irresistible argument. He is entitled to no praise, for he only submits to the necessity of the case.

The art of doubting never affects the obvious truth or falsehood of any axiom. The whole race of skeptics have never disproved the divine authority of the Bible, so but that wiser and better men have fully believed it was a revelation from heaven. What can possibly be gained by doubting the existence of God, or the atonement of Christ, or the divine authority of the Bible, or the accountability of man to his Creator, we cannot possibly imagine. Such miserable men would have uncertainty inscribed upon every thing, in the vain hope that amidst every other uncertain thing, their fears and apprehensions of the future might also prove only the effects of nervous irritability.

There is, however, one safe way to doubt, that is, in our own goodness of character, in our own correctness, when we are opposed by the learned, the wise, and the good in every age and nation under heaven.

From the New York Evangelist.

MOURNING APPAREL.

FACTS THAT I KNOW.

I attended a funeral service lately, where there were thirty coaches, seven of which followed the procession in silent, solemn, *empty* pomp to the grave. What an affecting scene! The family were enabled to show what a high rank they belonged to. The friends were all dressed in deep mourning.

I knew a man, a few years since, who buried his wife, and immediately after made a large party, inviting his political enemies to condole with him. It helped his election. The whole house was hung in black.

I knew a family, just become insolvent for a matter of a few hundred dollars, and when a son died they expended from 200 to 300 dollars for mourning apparel. Their next neighbor, whom they owed about the same amount, lost his debt, because the family must mourn.

I knew a young lady, who said she wished some of her friends would die, for she thought a young lady never appeared so interesting as when dressed in mourning. She was doubtless a giddy girl, and did not believe what she said, though the remark shows what kind of an estimate she placed upon mourning apparel.

I knew a widow, who said she was perfectly happy when she buried herself in deep mourning, and that she never could leave it off. On new year's day she abode in her house, in all the prim and show of fashion, her head wreathed with garlands of artificial flowers, receiving the salutations of admiring gentlemen. Yet she wears her mourning.

I have seen women generally more fond of mourning weeds than men, and dandies than men of sense.

I know, and so does every observer of men and things, that where there is most of pride and vanity—where there is most of the parade of fashion, there mourning apparel is most thought of. There mantua makers console with crape and fashion, instead of ministers with the word of God. There, when God is speaking to the soul of the bereaved, his still small voice is drowned by the rustling of silks and bombazines, and the hum of business attending a fashionable display.

BOOKS AND TRACTS.

The following is an extract from the speech of Rev. C. M'Ilvane, at the Anniversary of the London Naval and Military Bible Society, 1831.

I was appointed chaplain to a military academy in my native country. I was forewarned of the rugged soil which I was designed to cultivate; and was recommended to relinquish all idea of making any progress in the work of the Lord, under such circumstances as those by which I was there surrounded. Shortly after my arrival, I received a communication from an officer in the depot, stating that he should feel himself accessary to a falsehood, did he not distinctly convey to me a faithful account of the position in which I was placed. However I might believe and rejoice in the doctrines which it was my duty to inculcate, there were those among my congregation who believed not a word of them; and he reckoned himself among the number of the unbelievers. He had to state further, that he believed there was not a person in the neighborhood who put the slightest faith in my doctrines. I have reason to believe that the individual from whom I received that communication, professed opinions little different from those of an atheist.

One day, soon after my appointment, a cadet came to my apartment, and told me that his father had recently died, and that he had enjoined him to come and seek my acquaintance. I gave the young man a tract; it might not produce its effects at the moment, but it was like throwing bread upon the waters; there was little doubt that it would be found after many days. In two weeks from that period, a young man, one of the finest in the academy, came to me, attired in his full uniform; his eyes were filled with tears; his utterance was nearly choked from emotion. At first it would appear that he had been the victim of some sad disaster; at length he articulated the words, "Gregory's Letters!" He stated that he had been brought up without religion; that he had lived unacquainted with God; that his mind was disposed towards scepticism. Gregory's Letters had fallen into his hands; and such was the effect which they produced upon his heart and mind, that, when reading them, he could not refrain from laying his hand upon the table, and saying, "this must be true." He told me that he had found a tract in his room, but was ignorant how it came there. I explained to him how that tract had been given away by me; and now it had found its way to the man by whom it was most needed? When the young man to whom I had given the tract was on guard, this officer had put the very tract which he had found into his friend's hand, for the purpose of ascertaining how he felt on the subject of religion. The effect was such, that in a short time both were on their knees; soon after, they came to my apartment, and one of them, throwing his arms round my neck, inquired what he should do to be saved. It soon came to be whispered abroad that many persons were minded to attend public worship, and it was not long before there were many professing, steady, zealous, practical Christians. It was not long before our prayer meetings were joined by the professors of military and civil engineering, the professors of mineralogy and chemistry, and the instructor of artillery, and as many as seventeen cadets.

TO YOUNG MEN.

The beginnings of evil.—Young men for the most part, are but little aware of the danger which attends the beginnings of evil. No one becomes suddenly abandoned and profligate. There is always a gradual progress. He begins by *slight, occasional* departures from rectitude, and goes from one degree of guilt to another, till conscience becomes seared, the vicious propensity strong, the habit of indulgence fixed, and the character ruined.

Nothing is more obvious than this connection between the beginning and the consumation of evil; and yet hardly any thing is more difficult than to convince the young of its reality. In entering upon wrong courses, they have not the least expectation or fear of the dreadful issue. They mean not to proceed beyond the point of safety; and they have no doubt they can easily effect an escape whenever danger appears: but ere they are aware they are arrested by the iron grasp of habit, and ruined forever.

Take for example the young man who occasionally drinks to excess in the social circle; he does not dream that he is entering upon a course that will probably end in confirmed intemperance He means no harm; he says of the sin, is it not a little one? there can be no danger in it. But soon his bands are made strong, and he becomes the slave of a sottish vice.

Thus it is with vicious practices. However slight at first, they tend, by a strong and necessary impulse, to the point of utter depravity of principle and ruin of character. There is no safety but in guarding against the first approaches of evil. To step upon forbidden ground, is to throw one's self into the power of the destroyer; and, if God interpose not to deliver, ruin is inevitable. It was a wise saying among the ancients, that the way of vice lies down hill. If you take but a few steps the motion soon becomes so impetuous and violent, that it is impossible for you to resist it.—*Philadelphia Advertiser.*

DO YOU LOVE THE BIBLE?

Most of our readers will be ready to answer this query at once in the affirmative; but it should not have so hasty a reply. It is to be answered not by professions so much as facts. Think again. Do you really love the Bible?

Most of us have been educated with a respect for the oracles of God, and are therefore more ready to answer in what *ought* to be the expression of our feelings, than in what is the genuine response of our hearts.

I know many persons who truly love *novels* and *romances.* They prove it by their conduct. When a new novel is advertised, they give themselves no rest, until they can buy, beg, or borrow it. Having obtained the precious book, they hover over it as over a treasure; they break from daily duties, that they may steal an hour to revel in its intoxicating descriptions; they steal time from sleep, that they may enjoy it, and go to their repose too much exhausted for prayer, with minds reeking with worldly, if not with voluptuous defilement, to dream of imaginary scenes; they rise to renew the gratification, or to talk over it with delight. Can you doubt whether such persons love novels and romances?

Now submit yourself, reader, to a little self-examination. Thus:

Have I any such love for the Bible? Do I ever long to be released from the labors of my worldly calling, that I may be refreshed with the word of God? Do I take up the sacred volume with an expectation of pleasure, and lay it down with regret? Do I ever feel tempted to defer my hour of retiring, in order to read the Scriptures, or to anticipate my hour of rising, to meditate in the law of the Lord? How much time do I daily devote to this holy pursuit? How often have I read through the Old and New Testaments? Have I ever, *in the whole course of my life,* spent as many successive hours over this blessed book, as I have spent over a novel or other fiction? Or have I, in all past years, spent as many hours (taking all together) in Scriptural reading, as I have expended upon romances, not to mention other worldly books? Is a large part of the Sabbath devoted to this study? And do I every night retire to rest, with my mind imbued with the sacred sentiments of revelation?

These are questions which ought to suffuse the cheeks of many *professing* Christians with the blush of penitence and shame. We trust that they will be conscientiously answered by our readers, and with this hope we leave with them the question, *Do you love the Bible?*

AWFUL AND ALARMING STATISTICS.

The Rev. Dr. Cathcart, pastor of the Presbyterian church in York, Pa. has communicated in the Magazine of the German Reformed church, the results of an account kept during one year of all the murders that came under his observation in reading various periodicals.

The account has been kept for one year, commencing on the first of January, 1831, and to his surprise, the number amounts to 109, among which are some of the most appalling kind, such as parents by their children, and children by their parents, husbands by their wives, and wives by their husbands, and several others of the most atrocious kind.

We are disposed to consider ourselves as moral, at least, as the British nation, and yet in the kingdom of England, whose population is about the same as ours, from a statistical account lately published, of all the crimes committed in that nation for seven years, ending with that of 1830, the number of murders during that time is only 103 averaging nearly 15 each year, while ours amount to more than seven times that number.

As we cannot be supposed to be more wicked by nature than others, and as there is no other nation on earth where the inhabitants enjoy so abundantly, both the necessaries and even comforts of life, and where there is less temptation for the commission of crimes, it becomes an important inquiry, how this awful increase of murder can be accounted for? Now we think, that it must occur to every serious and impartial observer, that of the 109 murders a very large proportion was occasioned by the immoderate use of ardent spirits. This is truly an alarming fact, and ought to induce every one, who is a friend to religion and morality, to discourage as fast as in his power the use of ardent spirit which is the cause of many thousand deaths, every year, in these United States.

Let even the temperate drinker ponder well and consider what he is doing: for the greatest drunkard was once a moderate drinker, and could he have been foretold what crime he would one day commit, would have, perhaps, replied in the words of Hazael: "Is thy servant a dog that he should do this great thing."—Yet the crime has been committed, and several executions have taken place during the last year in consequence of it. It ought to be mentioned that the murders occasioned by the insurrection of the negroes in the southern states, are not included in the above, and there may also have been others in different parts of the United States that did not come under the observation of the subscriber.

ROBERT CATHCART.

York, Jan. 1832.

MINUTES OF THE BAPTIST CONVENTION OF SOUTH CAROLINA.

We are indebted to the kindness of Elder Basil Manly for a copy of the Minutes of this convention: Its annual meeting was held with Mount Moriah church, Abbeville district, December 10—14. Elder Jesse Hartwell delivered the introductory discourse. On Sunday a collection was taken amounting to $85 55.—Elder William B. Johnson was chosen President and Elder Joseph C. Cook Vice President, and Elder Manly, clerk.

By a resolution of the Board, the Furman Institution, for educating young men for the ministry, will be located at the High Hills of Santee. Elder Samuel Furman has been appointed an additional professor in this institution.

From the report on the state of religion, subjoined, it will be seen that several of the Churches have been blessed with revivals. We believe that these revivals are still progressing in several parts of the state.

The South Carolina Convention, like the Virginia General Association, comprises only a portion of the churches in the state. Its great objects are, to educate young men for the ministry, supply destitute parts of the State with preaching, to promote the establishment of Sabbath Schools, and to increase Evangelical and useful knowledge, and vital and practical religion.—*Religious Herald.*

HAMILTON.—We were present last week (says the Editor of the N. Y. Bap. Register) at a protracted meeting in Hamilton, held with the Baptist church of which Prof. Sears is pastor, which was attended with most promising indications. On the evening of the fourth day, we witnessed 129 rising in the anxious' seats for prayer.—The spectacle was truly a solemn one, and produced an intense interest throughont the assembly. The meeting house, which is quite large, was crowded above and below. The ministers present besides Br. Sears, were Elds. Leonard, Kendrick, Smitzer, Galusha, Morton, and Gilbert. Prayers of the most fervent character were offered up in behalf of inquirers. It will surprise us if we hear of no gracious answers from the mercy seat.

From the World.

HOW CHARITABLE!

In the last number of the Connecticut Observer, there is a commendatory notice of a new Pædo-baptist 'Theological Class Book.' The writer of the article, among several other things that had better not been quoted, gives the language of the 'Book,' as follows:

"As *all*, or nearly all the professed Baptist churches in this country, sprung, it is *presumed*, from the church in Providence," [meaning that established by Roger Williams and his associates in Rhode Island,] "so upon Baptist principles,

there are NONE, or but *few* BAPTIST CHURCHES in the land !"

Mirabile dictu! Listen, brother Hooker: *it would be well*, peradventure, not to revive the memory of the scenes which led to the flight of your Baptist brethren from the borders of Massachusetts Bay, in the dark and bloody times of yore. Think of the subject a moment, brother; and remember, as thou thinkest, '*how great a matter a little fire kindleth.*"

For the Christian Secretary.

THE THEOLOGICAL CLASS BOOK,

Containing a system of Divinity, in the form of question and answer, accompanied with Scripture proof, designed for the benefit of theological classes, and the higher classes in Sabbath Schools. By Wm. Cogswell, Secretary to the American Education Society.

This book appears designed to become a standard work, as it has come out under the auspices of the "*American Education Society,*" which, by the way, is nothing more nor less than "A Congregational Education Society," whose seat of learning is Andover, Mass. By what authority they have taken the name of "American," is best known to themselves.—But to the Book.—This work has received the unqualified approbation of Rev. Horace Hooker, editor of the Observer, in a notice in that paper, of the 12th. That which seems particularly to have rendered the book acceptable to Mr. Hooker, is the dark shade which the author has attempted to cast over the character of the venerated Roger Williams, and the Baptist church at large. This part of the work, he says "*is peculiarly valuable.*" It may be thought valuable by the Editor, for there is no accounting for *some men's tastes*; but, Mr. Editor, my views of the Book are very different from brother Hooker's.

It appears that Mr. Cogswell, not satisfied with a laborious attempt to sustain the sinking cause of 'Infant Sprinkling,' by all the ingenuity of which he was master, in torturing the Holy Scriptures to make them speak a language repugnant to truth, has travelled out of his way to make a gratuitous attack on the fair fame of Roger Williams, and the Baptist church in general. If this book suits the taste of Congregationalists, and the sticklers for open communion, let them have it. The amount of the author's whole argument comes to this: Says the writer, "Baptists, by unchurching us, unchurch themselves,"—which may be thus expounded, "Let it be neither mine nor thine, but divide it."—Baptists, however, will still prefer 'the living child,' or the plain words of Christ, which are 'spirit and life,' and of course, will not be likely to patronize the sale of this *Congregational* "Class Book." B.

It would be most lamentable if the good things of this world were rendered either more valuable, or more lasting; for, despicable as they already are, too many are found eager to purchase them, even at the price of their souls!

CHRISTIAN SECRETARY.

HARTFORD, MARCH 24, 1832.

SLAVERY IN THE UNITED STATES.—The evils and perils consequent upon slavery in this country, have at length awakened enquiry and discussion at the South, which in some States have led to legislative enactments, granting sums of money for the purpose of transporting to Africa such as might be liberated. Having once commenced the discussion of this subject with open doors, there is strong reason to believe that it will continue from year to year to receive no inconsiderable share of public attention, and legislative aid. One of the first inquiries of the physician, is to ascertain the nature and extent of the disease to which he would apply a remedy; the view of slavery as it exists in this country, we think must have convinced every candid mind, that it is an evil in every respect of no small magnitude; that states which hold none of their fellow men in bondage, are more prosperous, and enjoy a state of quiet and repose seldom experienced where there are many who are in slavery; as to the blighting effects on morals, produced by this degrading servitude, there can be no doubt, for the laws in many places make it penal to instruct slaves in reading, which thus shuts them from a knowledge of the Bible, which is of great importance in the regulation of our conduct. When Christians, who are surrounded by the evils here spoken of, are brought fully to reflect upon them, we think it almost certain that they will use their exertions to produce a change; were the planters to give liberty to their slaves, and then employ them to labour on their plantations, it is believed that at the expiration of ten or twenty years, the proprietors would be worth no less than at present, including these servants. Although our location is quite distant from the states more immediately interested, we consider the present subject one which is, or should be, deeply felt by every American philanthropist.—The Rev. Mr. Joceleyn, of New-Haven, has written communications, as regards the disposition of the free coloured population in our slave states, which will be noticed in our next.

The Rev. Wm. Bentley acknowledges the receipt of $4 from Mrs. Cady, of Brooklyn, and 50 cents from the sister of Mrs. C. for Domestic Missions.

By the items of intelligence to be found in a succeeding column, it will be found that the CHOLERA, that destructive disease, had reached London, which will probably not only be destructive of many lives, but otherwise bring great distress upon the poor.

We understand that the Rev. Amos Lefavor, pastor of the Second Baptist Church in Suffield, has requested a dismission from his pastoral charge, and that he will close his labors with said church, on the fourth Lord's day in the present month.

General Intelligence.

From the N. Y. Daily Advertiser.

TEN DAYS LATER FROM ENGLAND.

By the Havre packet ship Charlemagne, Capt. Robinson, which sailed from Plymouth on the 20th, London papers to the evening of the 17th of Feb. are received.

The only important news, is that of the Cholera having reached London. This important subject appeared to occupy the attention of Parliament, the Board of Health, and the public at large.

The Charlemagne is the packet for which so many fears were entertained; she put into Plymouth a few days after sailing from Havre, sailed for New York the 23d Dec. and put back again with the loss of rudder, &c. on the 20th of January; after repairing, sailed again on the 20th of February.

The Reform Bill was still in the House of Commons, and was expected to pass that body in about ten days; it had been deprived of some of its most important provisions. Very little is said on the subject of creating new Peers.

The distresses and disturbances of Ireland appear to have arrived at an alarming height.

France appears to be perfectly tranquil: the funds had risen.

The affairs of Belgium continued in the same state; the Twenty-four articles not having been signed; although it was predicted that they soon would be.

The following is an extract of a letter from Lisbon, dated Feb. 1:

"The American ships captured by the Portuguese naval forces before Terceira are about to be restored. The Portuguese commander who ordered the capture is to be suspended for a year, and an indemnity of nearly £600.000, is to be paid by the Portuguese treasury to the American merchants, who may have suffered losses by the detention of the vessels."

Don Pedro had sailed from Belleisle for Terceira.

We have received no tidings of the Liverpool or London Markets. It was stated at Plymouth that the cotton market at Liverpool was brisk.

THE CHOLERA MORBUS.—London, Feb 16 Reports received—this day. In London 12 new cases, 4 deaths, (viz. Southwark 11, Lambeth 1.) In the north of England 39 new cases, 15 deaths.

At Limehouse, up to 1 o'clock yesterday, it may be stated, on the authority of a member of the Board of Health, of that place, no new case of cholera had occurred. With regard to Rotherhithe, the statements as to any case there are believed to be wholly without foundation. The suspicion is very general throughout the city, that the alarm had been spread through interested motives.

The medical men of moderate practice are on the look-out for appointments to the various district boards, which are expected to be tolerably lucrative. These circumstances should put the public on the watch, as there are abundant motives at present for spreading exaggerated or groundless alarm.—*Times.*

In the north of England, the number of cases since our last publication has been according to the official reports, 465; the deaths 127—making a total in that part of the kingdom since its commencement of 4452 cases, and 1331 deaths, viz.

	Cases.	*Deaths.*
Newcastle	935	294
North Shields, &c.	270	69
Hetton, &c.	412	81
Haddington, NB. &c.	121	57
Tranent, &c.	253	67
Preston Pans	96	18
North Berwick	16	7
Musselburgh	411	180
Hawick, NB	17	4
Edinburgh	12	6
Glasgow and suburbs	3	2
	2,546	785
Totals from places where the disease has ceased, and from which no returns have been this day received,	1,906	546
Grand Total,	4,452	1,331

CITY, One o'clock.—The citizens care not a farthing for the cholera, but the effect of the alarm respecting it is indeed a serious affair. We hear of nothing but the stagnation of trade: outward bound ships stopped and unloading; all orders sent to the manufacturing districts countermanded, and about two thousand labourers employed in the shipping in the river discharging. Many assert that the deaths are from the typhus fever and famine.

Typhus Fever at Wapping.—Yesterday Mr. Henry Sage, a medical practitioner, of 125, High street, Wapping, waited upon Mr. Ballantine, the sitting Magistrate at the Thames Police office, to acquaint him that a fever of the most malignant kind, and of which several persons had died, was at that time raging in the parish of St. George in the East, and that the subject required the prompt interference of the Magistrates and local authorities to prevent its extension, or otherwise the most alarming consequences might follow. Mr. Ballantine said that measures should be taken for that purpose.

In the House of Commons last night, the bill for preventing, as far as may be possible, the extension of the Cholera in England was passed. A similar bill for Scotland was brought in and read a first time. The House afterwards resolved itself into a committee on the Reform Bill, when several clauses were agreed to. On the motion of Mr. Hume, a return was ordered of the number of barracks in the United Kingdom, now fit for the reception of troops, stating the place and the number of men and officers each barrack is calculated to hold—distinguishing the barracks for Infantry, Cavalry, Artillery and Marines, and the number of men and officers now quartered in each barrack.

IRELAND.

Dublin, Feb. 15.—The Dublin Gazette of last night contains a proclamation under the Peace Preservation Act, declaring fifty-one town lands in the county of Kilkenny and the Queen's county to be in a state of disturbance, and requiring an extraordinary establishment of Police. I have no doupt that the adoption of similar measures will be rendered necessary in several parts of Ireland; but this is a matter of ordinary occurence, and certainly does not warrant the city article in the Globe of Monday, which states that there is a rebellion in Ireland, and that 10,000 men have been ordered hither for the purpose of suppressing it. There is a formidable and wide spread spirit of discontent and insubordination radically connected with the distressed condition of the people, and the consequent facility with which they are reduced to the perpetration of crime. The mischievous and interested agitators should be immediately silenced; but the peasantry stand in need of redress, and not coercion. In the present wretched state of Ireland, the sufferings and crimes of the people, are to the agitators on both sides, a stock in trade. Poor laws of some kind must be introduced, before there can be any hope of improvement.

HOLLAND.

LONDON, Feb. 15.—Private letters from Holland state that such is the activity with which the armaments are carried on, that all vessels not wanted as merchantmen, are equipped as men of war.

HAMBURGH, Feb. 10.—The Senate has ordered solemn thanksgivings in all the churches of the city and its territory on Sunday the 12th inst. for the mercy of the Almighty, manifested in the mild character of the Asiatic cholera among us, and for our entire deliverance from that malady.—Hamburgh papers.

The bill for the entire abolition of lotteries, passed the House of Representatives of Pennsylvania, on Friday last, 76 to 6.—*Poulsons' Gaz.*

From the latest English papers.

According to letters from Frankfort, the Duke of Reichstadt (young Napoleon) had been betrothed on the first day of the present year to a daughter of the Archduke Charles.

On the continent it is not usual to send children to work in the large manufactories, until they are fourteen or fifteen years of age; here, they are sent at seven or eight.

Dreadful Accident.—A daughter of Mr. Gait, grocer, of Gurneyslade, near Bath, last week took up a box, supposing it to be the coal box, and threw its contents on the fire, when, awful to relate, the house was blown up, and two persons killed, and three not expected to recover. The box contained six pounds of gunpowder.

Poverty in France.—It may afford some conception of the poverty and misery of the lower classes in France at the present moment, to mention that the Mayor of the Eighth Arondissement of Paris, has published an appeal to the generosity and humanity of his fellow citizens, in which he says, "there are in this arrondissement alone, twenty four thousand workmen without bread, without vestments, and without straw to lie down upon."

Manufacture of Iron. It is stated that Col. Fock, of the Russian artillery, has, by experiments at his smelting houses, near St. Petersburgh, ascertained a most important fact in metallurgy. He has proved that the metal may be extracted from the ore by using wood as fuel, without previously reducing it to charcoal. If this information be true, and the process, which has hitherto been deemed impracticable, can be made known in France, it will be invaluable to the French iron masters, who will, by this means, be relieved from the immense expense now incurred in preparing the charcoal.—*Paris paper.*

English Manufactures. The manufactures of G. Britain, elsewhere unrivalled, evince, among other bright influences, the power of forcing fortune! Mr. Peel, of Manchester, (the late Sir Robert,) was, to his great credit be it spoken, a porter at 1s. per day. He gave a draft for £63,000, when he bought the borough of Tanworth of the then Marquis of Bath. His partner, and Mr. Phillips, were common workmen also. Sir Richard Arkwright, at one time worth more than half a million, was a barber, at Bolton, in 1774 Mr. Peel employed, in conjunction with his partners, at his manufactory in Manchester, from 19 to 20,000 working people. Messrs. Phillips & Co employed from 12 to 15.000 people. Sir R. Arkwright from 8 to 9.000 in his cotton manufactories. Mr. Wedgewood in his potteries about 20.000. John Wilkinson, Esq. who, by his successful skill, became, in 1792, one of the first iron masters and coal miners in the kingdom, was, twenty years before that, a common clerk at Ruabon. Sir R. Hotham, who was so well known for his opulence, and his use of it, was, at his outset, a domestic to Calcraft, the agent. Among other instances of rare magnificence, Sir Richard built an inn, a church, and a town, on the coast near Chichester.

The Turkish Gazette.—We have received a file of "Le Moniteur Ottoman," the Turkish Government Gazette, published at Constantinople, from No. 1 to No. 8—that is to the "24th of December, 1831—19th of Redjeb, 1247."

It is a handsome sheet, in the French language, conducted by the late editor of the "Courier de Smyrne," a Frenchman of considerable talent. It was reported that the Moniteur was to be half in Turkish, and a prospectus in that language was in fact published. We know not why these numbers should be entirely in French. The appearance of the first newspaper in the capital of such a country is an interesting event.

The first number, after the introduction or prospectus, gives a brief journal of the Sultan's "Journey in Europe," commenced in June, 1831. His travels on this occasion were limited to a few of his principal cities; but it is an interesting fact that he paid great attention to the schools on his return to the capital. The populace crowded to welcome him back; and boats awaited him, filled with the children of the Turkish schools of Constantinople, under the charge of their teachers. The patriarchs of the Greek, Arminian and Catholic churches, the Chief Priest of the Jews, were accompanied by their respective clergy. The Sultan gave 50,000 dollars to the Turkish schools, 20.000 to the Greek, and 7.500 to each of the Arminian and Jewish schools, and 5000 to the Catholic. This, says the paper, is characteristic of his philanthropy.

The first number of the Moniteur contains also a brief account of the destruction of Pera; and a list of officers who have received honors and rewards "for services which tend to confirm the institutions which he has created."

It is stated, that in his kind views towards the Rayahs, the Emperor has ordered that all the estates of the Arminian Catholics at Pera and Galata be restored to their owners.

The day when Prince Abdul Metzid (the presumptive heir of the throne) commenced his course of instruction in religion, was celebrated the past year by a fete in harmony with the new institutions, by a display of the militia, the troops and people, on the plain of Ibrahim Aga. The children of the schools were also drawn out, furnished with tents, and finally with a donation of money.—*N. Y. Dai. Adv.*

JAMAICA.—Jamaica accounts to the 11th ult. are received at Savannah via Nassau. They state that the disturbances may be considered as at an end. The proclamation on the 3d, offering security and pardon to all who would return to their duty in ten days from its date, with the exception of the principals or chiefs, appears to have operated favourably on the deluded; and on the 5th, Gov. Belmore issued another proclamation, causing martial law to cease from that day.

ANNUAL RECEIPTS OF MISSIONARY, BIBLE, EDUCATION AND TRACT SOCIETIES.

From the Christian Advocate.

We present our readers with the following tabular statement of the various religious and philanthropic institutions which are known to be in active operation throughout the whole world, from which they will ascertain, at one glance, not only what are the various objects of Christian benevolence, but also the extent to which those objects are annually supported by their respective patrons:

	Years.	Income. £.	s.	d.
ANTI-SLAVERY.				
African Institution,	1828-29	480	0	0
American Colonization,	1830-31	5,980	5	9
Anti-Slavery,	1830-31	2,846	8	11
Ladies' Negro Children Ed.	1830-31	268	6	11
Ladies' Negroes' Friend,	1830-31	340	10	18
Slave Conversion,	1830	3,521	17	6
BIBLE.				
American,	1830-31	28,690	5	6
British and Foreign,	1830-31	95,424	2	3
Edinburgh,	1830-31	3,736	17	4
French Protestant,	1830-31	1,822	19	2
Hibernian,	1827-31	6,457	6	4

The New Jersey legislature adjourned on the 16th inst. having passed 130 acts at both sittings. A very considerable part of the session has been occupied in considering and determining measures in relation to the Delaware and Raritan Canal, and Camden and Amboy Rail Road.

From the Philadelphia Gazette.

FIRE AND DISTRESSING ACCIDENTS.—Between 11 and 12 o'clock last evening, the segar store, situated at the corner of Exchange and Chesnut streets, was discovered to be in flames. The second and third stories were occupied by the family of the Tobacconist, a Spaniard, and an industrious artisan. In the upper story, a servant girl was sleeping in one room, and two sisters, one the wife of the Tobacconist, with a young child, were in the other. The flames spread with such fierce rapidity, that an entrance into the dwelling was found to be impossible. In this dreadful dilemma, one of the sisters, who had just been awakened, appeared at the window with the child in her arms. Carpets were procured among the neighbors, and held by the crowd below. She flung her child first upon the carpet, and then sprang out herself. She was much burnt and bruised; but her infant, to her great joy, was uninjured. The other sister, in the panic of the moment, ascended to the roof of the house, and threw herself upon the pavement beneath. She had already suffered dreadfully from the fire; her hair was destroyed, and her nails, hands and arms, severely burnt. She was taken to a house adjoining, and was at a late hour this morning not expected to survive. Besides the injury received by the blaze, she had, it was feared, received bruises in her fall upon the pavement, which might prove mortal. A little boy, who leaped from one of the windows, was taken up nearly insensible; and it was at first supposed his neck was dislocated. Dr. Parrish, however, was sent for, and succeeded in restoring him to consciousness. The lad will in all likelihood survive. The servant, however, a colored girl, who slept in the third story, was so severely burnt and suffocated with the smoke that she expired almost immediately. An inquest was held over the body this morning.

We did not hear the amount of property lost; but it must have been considerable. The front of the store presents a black and desolate appearance. We have not learned whether the property was insured.

Among the recent arrivals of steamboats at Cincinnati, was the Philadelphia from New Orleans, from which she brought upwards of 300 passengers & 400 tons freight. A gentleman of Cincinnati who came in her, states that the injury sustained in Cincinnati by the flood, is nothing in comparison with what he saw from the mouth of the Ohio up. In one instance, a man, woman and six children, were all seated upon the roof of a log cabin, and the water already above the square of the building. The Philadelphia could afford them no relief. Numerous animals, of various descriptions, wild and domestic, that could climb, were to be seen in the tops of the trees, and fowls innumerable. Houses in numbers seen floating away, and hogs and other domestic animals upon logs uttering the most dismal cries. In fact the passengers agree in representing the Ohio and its banks as one vast scene of misery and distress, such as has never been witnessed before.

Gigantic Book.—The largest book that ever went to press, will appear next year in London. It will be entitled 'The Pantheon of English Heroes.' Every page will be 24 feet high, by 12 broad, and the letters half a foot long. It has been necessary to construct a machine expressly for the fabrication of the paper. This gigantic work will be printed by means of a steam engine, and instead of black ink, gold varnish will be used. Only one hundred copies will be struck off, intended as the ornaments of the principal English libraries.

The Jefferson Democrat states, that the town of Steubenville was 8 feet under water, and that the houses in Warrentown, 14 miles below, had been *half carried away* by the force of the current—among them, was a warehouse, containing 300 barrels of flour, which lodged on Wheeling Island. Some houses at Bridgeport have also been swept away, and that place inundated.

Fire —The spacious mansion of Gen. Morgan Lewis, near Hyde Park, has been destroyed by fire, as well as some of the out buildings. The buildings, furniture, &c. were valued at $30,000, and there was no insurance on the property.

BY HIS EXCELLENCY

JOHN S. PETERS,

Governor of the State of Connecticut,

A PROCLAMATION.

The citizens of Christian communities have always esteemed it their duty, as it is their privilege, to assemble at stated periods, for the purpose of reviewing their past lives, repenting of their transgressions and manifold departures from the principles of moral rectitude, and to beseech the Almighty, of His infinite love, to enable them to forsake their sins and to walk in the paths of wisdom.

The season which it has ever been the practice of a portion of the Christian family to observe, as the anniversary of the crucifixion of our Saviour—(which tragic event finished the work of Redemption)—has, for many years past, been chosen, by the good people of this State, as a time peculiarly appropriate for the performance and exercise of this, their duty and privilege:

I do, therefore, in accordance with these laudable usages, appoint FRIDAY, *the twentieth day of April next*, to be observed throughout this State, as a day of HUMILIATION, PRAYER, and FASTING; and do request Christians of all denominations, with their respective religious teachers, to assemble and renew their supplications to the God of our Fathers, that He would accept the homage of contrite hearts, which alone is acceptable in His sight; that He would defend us from the errors of hypocrisy, fanaticism, and infidelity, and enable us to imitate His Son, our Saviour, in the fulfilment of all righteousness; and that He would assist us in holding a "Fast" of His own appointment.

"Is not this the Fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out of thy house?"

While supplicating the Divine favor upon us as individuals, and as a community, let us beseech the Almighty Ruler of the Universe, to take the President of the United States, and all others clothed with authority, in our State and Nation, under His special care and protection, and make them sensible of the fearful account they must give of their stewardship, should they fail to discharge their whole duty to their constituents and to Him; that He would turn the hearts of the People to the Government which they have adopted; that the Union of these States may be perpetuated; that Sister Republics may be annexed, as links of an extended chain, which shall encircle the whole world; that wars may cease, and the reign of peace and happiness commence; that tyranny, oppression, and misrule, may be lost in the establishment of the rational, social, civil, and religious rights of man; that he would prepare the minds of all men to appreciate, establish, and maintain governments of laws, and make their hearts the proper recipients of the Gospel of Peace; and that the whole earth may become one extended altar of Patriotism and Truth, from which shall ascend anthems of Praise to the Great Creator of the Universe.

All servile labor and vain recreation on said day, are by law forbidden.

Given under my hand, at Hebron, this second day of March, in the year of our Lord, one thousand eight hundred and thirty-two, and in the fifty-sixth year of the Independence of the United States of America.

JOHN S. PETERS.

By His Excellency's command,
THOMAS DAY, Secretary.

MARRIED.

In this city, on Sunday evening last, by Rev Mr. Smith, Samuel Olcott, Esq. to Miss Sophronia Hickock.

At West Hartford, Mr. Harvey Goodwin, to Miss Mary Sedgwick.

At Springfield, Mr. Cyrus Hodges, of Enfield, to Miss Reuey Bartlett, of the former place.

At Litchfield, Mr. Roswell B. Ward, of the firm of Hopkins & Ward, merchants, of this city, to Miss Catharine M. Webb, of the former place.

DIED.

In this city, Mrs. Lucy A. Brockway, aged 25, wife of Mr. Dennison Brockway.

At Haddam, Mr. Jonathan Huntington, aged 91.

At Winchester, Capt. Salmon Bronson, aged 66.

At East Hartford, on the 16th inst., Capt. Wait Hills, aged 54.

At Springfield, (Agawam) Mr. Moses Ferre, aged 76 years.

CICERONIAN LYCEUM

Will be held Monday Eve. March 26, 6½ o'clock, at the Lecture Room of the Baptist Church.

QUESTION FOR DISCUSSION,—

"Are Men more inclined to Aristocratic than Democratic Principles?"

The question, "Did the public conduct of Julius Cæsar merit the death he suffered?" discussed Monday evening, the 19th inst., was decided in the negative.

THE 'GOODRICH ASSOCIATION'

Meet at Dr. Hawes' Lecture Room, Friday evening March 30, at 7 o'clock.

SUBJECT OF THE LECTURE,—

"Relative duties of Parents and Children."

NOTICE.

The Annual Meeting of the Baptist Society will be held in their Conference Room, on Tuesday evening, April 3d. Pews to be sold on the 4th, at 10 o'clock, A. M. All persons having demands against said Society, are requested to present the same to P. CANFIELD.

NOTICE.

THE Pews in the Baptist Church in this city will be leased at auction for the ensuing year, on Wednesday, the 4th day of April next, to commence at 10 o'clock, A. M.

P. CANFIELD,
M. C. BURT,
EDWARD BOLLES, } *Committee.*

NOTICE.

BY a resolution of the Baptist Church in Salem, it is proposed to hold a protracted meeting in their meeting house, to commence on Tuesday, the 27th inst. at the usual hour of meeting in the morning, with a sermon, and to continue as long as shall appear to be prudent. Ministering and other brethren are affectionately desired to meet with us, and our prayer shall be, that they may come in the fulness of the blessing of the gospel of Christ.

Salem, March 5. ASA WILCOX, Pastor.

NOTICE.

THE Protracted Meeting appointed for Meriden, will commence on Tuesday, April 3d, at 1 o'clock. P. M. "Come over and help us."

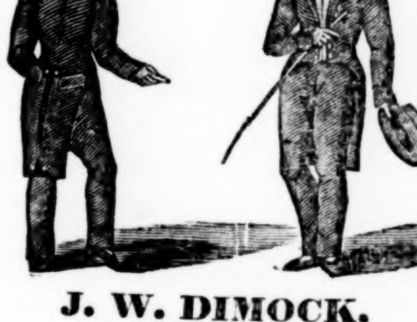
Meriden, March 20. R. JENNINGS.

NOTICE.

THE Annual meeting of the Tolland County Temperance Society will be held at Ellington, on the second Tuesday of April next, at 1 o'clock, P. M. It has been recommended by the State Society, that the auxiliaries connected with the County Societies, should hold their annual meetings in the month of March. It will be expected that the secretaries of the auxiliaries connected with this society, should forward to the meeting to be held at Ellington, a full report of the situation of their several societies, containing the present number of members, male and female—additions within the past year—the number of retailers of spirit, and the number who have ceased to retail—the number of distilleries now in operation, and the number which are discontinued—and any other facts connected with the progress of temperance. It is earnestly requested that each auxiliary should send one or more delegates to the meeting at Ellington.

SAUL ALVORD, JR. Secretary.

EXCHANGE BUILDINGS.



J. W. DIMOCK,
Merchant Tailor,

HAS just returned from New York, with a general asssortment of new and fashionable goods, viz: Broad cloths and Cassimeres of every fashionable color; Valencia, Marseilles, Velvet, and Silk Vestings; Superfine Bombazines; Crape Camblet; Erminette; Drillings and Cashmerette, for Summer clothing; Tape Measures, Suspenders, Corded Shirt Collars, Gloves, Shirt Bosoms, Cravats, Stocks, Stiffners, Pongee and Bandanna Handkerchiefs, Cotton Hose, together with every article of trimmings, which will be sold on reasonable terms. Spring fashions received.

Garments cut and made in the most fashionable style, and at short notice.

N. B. All orders thankfully received, and faithfully executed.

March 24. tf10

TO LET.

Several Tenements. Possession given the first of April next. Apply to
March 24. STEPHEN PAGE.

NOTICE.

AT a Court of Probate holden at Hartford, within and for the district of Hartford, on the 22d day of March, 1832.

Present, JAMES DODD, Esq. Judge.

ON motion of Walter Hale and William White, administrators on the Estate of Elizabeth Coop, late of Glastenbury, in said district, deceased; This Court doth authorize and direct said administrators to sell so much of the real estate of said deceased, as will raise the sum of Five hundred and thirty-two dollars, 98 cents, with the expenses of sale, either at public or private sale; (the debts and charges against the estate of said deceased, exceeding the personal property thereof to that amount) first giving at least ten days previous notice of said sale, by advertising in a newspaper published in Hartford, and by posting on a public sign-post in said Glastenbury, and make return to this court, to whom sold, and for how much, with the expenses of sale.

Certified from Record.

JAMES DODD, Judge.

The above property will be sold at public auction on Thursday, the 5th day of April next, at 12 o'clock, if not previously disposed of at private sale.

POETRY.

From the Boston Recorder.

ON THE DEATH OF THE REV. ELIAS CORNELIUS.

"All ye that are about him, bemoan him, and all ye that know his name say, How is the *strong staff*, broken—and the *beautiful rod!*"—Jeremiah xlviii, 17.

It cannot be, it cannot be, that thou art on thy bier!
But yesterday in all the prime of life's unspent career.
I've seen the forest's noblest tree laid low when lightnings shine,
And the column in its majesty torn from the temple shrine,
But little deem'd that ice so soon would check thy vital stream,
Or the sun that soar'd without a cloud, thus veil its noontide beam.

I've seen thee in thy glory stand, while all around was hush'd,
And seraph wisdom from thy lips, in tones of music gush'd;
For thou with willing hand didst lay at joyous morning's hour,
Down at the feet of Him who gave, thy beauty and thy power:—
Thou for the helpless sons of woe didst plead with words of flame,
And boldly strike the rocky heart, in thy Redeemer's name.

And lo! that withering race who fade as dew 'neath summer's ray,
Who like the rootless weed are toss'd from their own earth away,
Who trusted to a nation's vow, but found that faith was vain,
And to their fathers' sepulchres return no more again—
They need thy blended eloquence of lip and eye and brow,
They need the righteous as a shield—*why art thou absent now?*

Long shall thine image freshly dwell beside their ancient streams,
Or mid their wanderings far and wide, shall gild their alien dreams,—
For Heaven to their sequester'd haunts thine early steps did guide,
And the Cherokee hath blest thy prayer, his cabin-hearth beside—
The Osage orphan meekly breath'd her sorrows to thine ear,
And the lofty warrior knelt him down, with strange repentant tear.

I see a consecrated throng of youthful watchmen rise,
Still girding on for Zion's sake, their heaven-wrought panoplies;—
These in their solitudes obscure thy generous ardor sought,
And gathering with a tireless hand, up to the temple brought;
These, when the altar of their God they serve with hallow'd zeal,
Shall wear thy memory on their heart, an everlasting seal.

I hear a voice of wailing, from the islands of the sea,
Salvation's distant heralds mourn on heathen shores for thee,—
Thy constant love, like Gilead's balm, refresh'd their weary mind,
And with the holy EVARTS' name, thine own was strongly twin'd,
But thou from their astonish'd gaze hast like a vision fled,
Just wrapt his mantle round thy breast, then join'd him with the dead.

Farewell! we yield thee to the grave, with many a bitter tear,
Though 'twas not meet a soul like thine should longer tarry here;
Fond clustering hopes have sunk with thee, that earth can ne'er restore;
Love casts a garland on thy turf, that may not blossom more;
But thou art where the dream of Hope doth in fruition fade,
And love immortal and refined, glow on without a shade.

Hartford, February 12, 1832.

L. H. S.

From Badgers Weekly Messenger.

THE LOVELY QUAKERESS.

When we look back upon days and years that are gone by, it would seem as if life were a dream. The shortness of time, and the length of eternity, are subjects that astonish us. We wonder at ourselves for devoting so much care and attention to our frail perishing bodies, while we think so little of our immortal souls. When we look back, and see how many commenced with us the morning of life with all the hope and buoyancy of youthful feeling, who are now slumbering in the cold and silent tomb, it seems as if human life were a cheat, and that there were nothing worth living for, but to make our calling and election sure. Such, at least, were my feelings, when returning from consigning to the grave the earthly remains of A. S——. I had known her in the morning of her days, in the spring tide of her happiness. I saw her when amongst the congregation of her people, she had plighted her vows to him whose name she was destined to bear, and never did I see truth and innocence depicted on a human countenance more fully than when she arose, and, removing her bonnet, promised, after the fashion of her fathers, to love, honor, and obey him to whom she had given her young heart. The plainness and simplicity of her dress, the serious solemnity of her people, and above all, their form of worship, were calculated to make a deep and lasting impression on the mind. He was worthy of her;—young, pleasing, and of fascinating manners;—and never were two hearts linked together, that received more sincere good wishes than this young and lovely pair.

Again I saw them; it was kneeling side by side at the altar of religion. They had bowed their heads before the Cross, and promised to become the followers of the meek and lowly Jesus.—Years rolled on; their home was a paradise; it was the abode of innocence and peace. But at length there came a change. Poor F——, was persuaded to become a politician. His talents were loudly applauded; he became the leader of a party; then came late hours, sleepless nights, and F——, in his multiplicity of engagements, forgot his God, and the comforts of his quiet home.

For several years I lost sight of him. He was tossed about upon the wave of popularity; disappointment followed disappointment; he had not a mind to bear up against the adverse winds of misfortune, and it was not to be wondered at that his vessel was wrecked. About seven years after my first acquaintance with this interesting pair, I was called upon by the friend of F——. He observed that he wished me to call at the jail in L—— st., and see F—. He had been arrested for debt, and had been confined for several days. He had expressed a wish to see me; and his wife, knowing the influence that I had formerly possessed over his mind, looked forward to my visit with pleasant anticipation. I went;—but oh! the change—the sickening, heart-rending change! I could hardly believe it possible that a few years could produce so great an alteration. I had parted from him in the opening of manhood; I now beheld him haggard, pale and wan, the very spectre of his former self. He was seated with his elbows resting on the table; his pale ghastly features covered with his hand; his voice was tremulous, and he appeared prematurely old. He arose from his seat and wrung my hand. The tears rolled down his face as he alluded to our former intimacy. He spoke with frankness and candor, showed no wish to extenuate his faults, said that a misguided ambition had been his ruin. In the short period of four years he had sunk from the height of earthly bliss. He had been a gambler and a drunkard; but never, said he, when my friends thought me most fortunate, have I known one day of happiness.

I visited him several times. At length his friends procured his release—he was restored to his sorrowing wife and child. But alas! the course of life that he pursued had destroyed his constitution. The physicians ordered change of air, and he obtained a situation on board a vessel bound to G—. But he died ere the ship reached its destined port. Poor A. survived him but a short time. The anxiety of mind that she endured, and the change of circumstances, had a powerful effect on her slender constitution; and before the green leaves of summer had withered, her cheek had assumed a hectic tinge that denoted a quick removal from this world of sorrow. There was a calm, peaceful serenity upon her brow, that told you her spirit longed to wing its way to the realms of eternal bliss. She spoke of her departure as she would of taking a journey to a more delightful clime, and her constant prayer was,—Lord grant me patience to await thy time. She drooped with the leaves of autumn, and before the chill blasts of winter had frozen the streams, her happy spirit had winged its way to the realms of bliss. Her little son is cherished by the hand of her fond sister; but he often enquires in lisping accents, when his mother will return to him from that bright world of spirits.

Thy spirit seemed some buoyant thing,
Just perched on earth to poise its wing—
Then with impatient flight
It rose again to soar and sing
Where brighter suns are given.
Thus, thine forsook its house of clay;
No friendship could command its stay,
But, anxious for the promised day,
It winged its way to heaven.

C.

PARENTS' DEPARTMENT.

From the Christian Advocate and Journal.

SHORT SERMON TO PARENTS AND GRAND-PARENTS.

"Cast me not off in the time of old age; forsake me not when my strength faileth." Psa. lxxi, 9.

"Now also when I am old and gray-headed, O God, forsake me not until I have showed thy strength unto this generation, and thy power unto every one that is to come." Psa. lxxi, 18.

David had been young and active and vigorous, and in the days of his youth feared neither man nor beast. Neither the lion nor the bear could stand before him when he kept sheep in the wilderness, and in the day of battle he feared not the threats of Goliath of Gath.—But it was very different with him now, and he therefore wisely looks to that God in the time of old age who had been his friend in the days of his youth. Let the aged do likewise.

In discoursing from this text we will show—

1. The afflictions incident to old age.
2. The proper course to be pursued by those who are approaching that period of life.
3. The duties of those who have actually entered on it.

1. The afflictions incident to old age are very many and very great.

"Age now advanc'd—He feels a short decay,
That robs his form of each commanding grace;
Pass'd is the summer—pass'd the autumnal day,
And hoary winter withers o'er his face.

Bent is the manly form, erect and tall;
And stiff the limbs that match'd the bounding roe;
And sunk the voice that shook the sounding hall;
And white the locks that glitter'd as the sloe."

And deep the furrows of his faded cheek;
His forehead trench'd by time's progressive plough:
Yet courteous is his air, his aspect meek;
In youth with *pleasure* hail'd—with *reverence* now."

In addition to the partial or total loss of sight and hearing, we often meet with instances of an almost universal prostration of all the noble powers of the body, together with a universal decay of all the nobler powers of the mind.—Old age is a time of great bodily and mental weakness.

Besides this, we have often observed, in the case of aged persons, the ravages of some particular disease, hereditary, chronic, or acute, which, added to their great debility, becomes a burden not easily borne. Old age is a time of much suffering. And moreover it frequently happens that all the early associates are gone—the present generation are comparatively strangers, and not very much inclined to make due allowances for the infirmities of age; and what with debility, affliction, and the loss of early comforts, and numerous temptations to jealousy, discontent, and fears of coming evil, even the good man is in danger of sinking into despair.

2. What, then, is the proper course to be pursued by those who feel the approaches of old age? In view of such calamities there is no better course than that to which the Psalmist betook himself, as set forth in our text. Prayer to the Guide of our youth, and to the Father of our mercies, is the best remedy against the fears of approaching old age. "Cast me not off in the time of old age; forsake me not when my strength faileth. O God, forsake me not."

In that season, when we cannot help ourselves, and when every earthly help fails, we most need the Divine help. It is therefore extremely proper that those who are growing old should begin, if they have not done it already, to make God their friend, and by prayer bespeak his aid against that trying time. That time, indeed, may never come. Death may prevent it, but pious and fervent prayers against that evil day will do no harm. They are much better than the treasures of silver and gold, and their interest greater and more certain.

3. The duties of those who have actually entered on that period are intimated in our text, viz. "to show to the present generation that they may tell it to the generations to come that the Lord is good—that his name is a strong tower, into which the righteous may run and be safe." "It is the duty of an aged disciple," says Mr. Benson, "before he leaves the stage of action to make known to young disciples the power, the grace, and the goodness of the Lord, as he has been seen and felt by them in the land of the living." It should therefore be the purpose of every pious soul, before he goes hence, to do all he can for the good of his fellow men and the glory of his Divine Master.—And should he feel at the approach of old age and grey hairs as the Psalmist did when he penned the words of the text, he may breathe out his desires to God in the last words of the venerable Charles Wesley—

"In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my all in all thou art,
Strength of my failing flesh and heart;
O let me catch one smile from thee,
And drop into eternity."

YOUTH'S DEPARTMENT.

A YOUTH HURRIED INTO ETERNITY.

Not long since, a young man in the vigor of health, with the fairest prospects of a long and prosperous life, was thrown from a vehicle, and conveyed to the nearest house in a state that excited instant and universal alarm for his safety. A physician was called. The first question of the wounded youth, was, 'Sir, must I die? must I die? Deceive me not in this thing.' His firm tone, and penetrating look demanded an honest reply. He was told that he could not live one hour. He awoke, as it were, at once, to a full sense of the dreadful reality.—'Must I then, go into eternity in one hour? God knows that I have made no preparation for this event. I knew that impenitent youth were sometimes cut off thus suddenly; but it never entered my mind that I was to be one of the number. And now, what shall I do to be saved?' He was told that he must repent, and believe on the Lord Jesus Christ. 'But how shall I repent and believe? Here is no time to explain the manner. Death will not wait for an explanation. The work must be *done*. The whole business of an immortal being in this probationary life, is now crowded into one short hour, and that is an hour of mental agony and distraction.' Friends were weeping around, and running to and fro, in the frenzy of grief. The poor sufferer, with a bosom heaving with emotion, and an eye gleaming with desperation, continued the cry of 'What shall I do to be saved?' till, in less than an hour, his voice was hushed in the stillness of death.—*Wilcox's Sermons.*

CHILDREN SHOULD BE TAKEN TO CHURCH.

Objection.—*It is impossible they should profit by it; the services are entirely beyond their comprehension.*

Answer.—"At first, indeed, the petition which they may be taught to utter, will convey but little meaning to the embryo intellect; but still, under careful guidance, it may be an instrument for awakening and cherishing a sense of dependence on the Supreme and invisible Father, and be rendered acceptable to him by the prayer of faith from the mouth of the believing parent. As the powers of the 'little one' expand, the import of the service may gradually develope itself to his heart, and his understanding; and the seeds which, for a season, lay inert and lifeless, may afterwards spring up, under paternal culture, and the sunshine of God's blessing, into a glorious harvest. Young children taken to the assemblies of the faithful, may soon be made to understand something of the purposes for which the company they see around them are gathered together, even though they may be unable to enter into the spirit of the holy offices; and by the very habit of attendance, there may be gradually formed the germ of a conservative and blessed principle—there may be excited a longing of flesh and heart after the presence of the living God, which no subsequent force of temptation shall ever eradicate. It is true, by the neglect or ignorance of parents, this habit *may* harden into the cast of a stiff and sapless formality; or it may, peradventure, evaporate in the fumes of a superstitious confidence. All this *may*, indeed, be so; but this is only to say that the experiment may fail egregiously, unless it be carefully and skilfully conducted; and the same may be said of the experiment of education in general, whether moral or intellectual. A very considerable portion of the elements of which the mass of future knowledge, or future character, is to be made up, must inevitably be infused before the incipient is, to all appearance, fitted to imbibe them.—*British Critic.*

MEEKNESS.

The ministers of Jesus cannot expect, if they exhibit the truth with faithfulness, that its enemies will treat them with uniform kindness and respect. The world hated and abused their divine Master; and will hate and abuse them, if they adhere with fidelity to his example. But they may not avenge themselves. It is their duty, doubtless, anxiously to desire the vindication of their Master's honor, and to contend earnestly for the truth; but if, in so doing, they are subjected to personal indignity and wrong, it becomes them to bear all with meekness and patience, considering that their afflictions are unspeakably less than their sins deserve, and that the sufferings to which they are called for a brief season, will bear no comparison with those which Christ endured patiently for them. Cherishing such feelings, if they reply at all to their calumniators, it will not be in the harsh language of accusation and defiance, which is only calculated to exasperate; but with a kind, forgiving temper, and with a view to do them good. "The servant of the Lord must not strive," says Paul to Timothy, "but be gentle unto all men, patient, *in meekness instructing those that oppose themselves, if God, peradventure, will give them repentance to the acknowledging of the truth.*" There is nothing more godlike in the life of David, than his conduct, when, during his flight from Absalom, Shimei, came forth, cursing, and casting stones at the king.—He would by no means avenge himself, but humbly acknowledged the hand of God in his adversity. "Let him alone," said he, and let him curse; for the Lord hath bidden him. It may be that the Lord will look on my affliction, and that the Lord will requite me good for his cursing this day." Michael the archangel, when contending with the devil, *durst not bring against him a railing accusation*, but said, "the Lord rebuke thee." One more example. Peter says, "If when ye do well, and suffer for it, ye take it patiently; this is acceptable to God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps: who did no sin, neither was guile found in his mouth: *who, when he was reviled, reviled not again:*—when he suffered, he threatened not; but committed himself to him that judgeth righteously."

Carnal weapons belong to the enemies of Christianity. The Soldier of the Cross cannot go with these, for he has not proved them.—Let him then put on the whole armor of God, and confidently go forth in the name of the Lord of Hosts; for the battle is the Lord's.

Vermont Telegraph.

HIMALAYA MOUNTAINS.

At last, (says Bishop Heber,) soon after the sun rose, and just as we had reached a small rising ground, the mist rolled away and showed us again the Himalaya, distinct and dark, with the glorious icy mountains, towering in a blue sky, above the nearer range. There were four of these, the names of which, Mr. Baulderson knew—Bhadrinath, Keder, Noth, and the peak above the source of the Ganges; the Mezer of the Hindoo fable. Bhadrinath is the highest. I could not help feeling now, and I felt it much more when I began to attempt to commit it to paper, that the awe and wonder which I experienced were of a very complex character, and greatly detached from the simple act of vision. The eye is, by itself, and without some objects to form a comparison, unable to judge of such heights at such a distance. The reason that I am so much impressed with the present view, is partly the mysterious idea of awful and inaccessible remoteness attached to the Indian Caucasus, the centre of earth,

"Its altar, and its cradle, and its throne;"

and still more the knowledge derived from books, that the objects now before me are really among the greatest earthly works of the Almighty Creator's hand,—the highest spot below the Moon, and out-topping, by many hundred feet, the summits of Calaposi and Chimborazo. Again; on climbing a second mountain, we had a more extensive and panoramic view of the icy range than we had seen before, and the guide pointed out Mezer. That, my lord, (he cried out) is the greatest of all mountains! and out of that, Ganga flows! The younger, who is not a man of many words, merely muttered, Ram! Ram! Ram! I had expected, from this hill, to see something like a table land or elevated plane, but found, instead, nothing but one range of mountains after another, quite as rugged, and generally speaking more bare, than that which we had left, till the horizon was terminated by a vast range of ice and snow, extending its battalion of white shining spears from east to west, as far as the eye could follow it, the principal points rising like towers in the glittering rampart, but all connected by a chain of humble glaciers.—*Heber*, 410.

MISS DRAPER'S Seminary,

FOR the instruction of Young Ladies in the useful and higher branches of education, was opened in the city of Hartford, on the 17th of October last. For the information of those parents who may wish to commit their daughters to her care, she submits the following statement relative to her Seminary.

The studies constituting her course of instruction will comprise, for the Introductory Class, Reading, Writing, Spelling, English Grammar, Geography, Arithmetic, History and Composition. For the higher classes, Natural, Moral, and intellectual Philosophy, Chemistry, Geometry, Algebra, and Astronomy. Lessons will also be given in Drawing and Painting; and instructors, able and experienced in teaching Music, and the Languages, are engaged for those who may wish to pursue those branches.—Pupils are received for any period, and will be charged only for the time they attend. It is, however, recommended, that those who are to complete a full course of study, should enter the school at an early age, and continue without interruption.

It is Miss Draper's design, while the ornamental branches receive a proper share of attention, to introduce into her Seminary a course of instruction, as practical as possible in its operations, and no exertions will be spared to give her pupils an accurate and thorough knowledge of whatever studies they may pursue. Care will be taken to cultivate and bring into exercise the affections of the pupils, in connection with a system of morals founded upon and enforced by the precepts of the Bible, which will constitute a regular part of the instructions of the school.

The year is divided into two terms of 22 weeks each, commencing the second Wednesday in May and November. Terms of tuition are as follows:

For the Introductory Class for 22 weeks,		$ 9 00
For the higher classes,	do	12 00
Music,	do	20 00
Use of Piano,	do	5 00
French, taught by a native of France,	do	12 00
Latin,	do	12 00
Drawing,	do	12 00

Mr. G. R. HURLBURT has been engaged as teacher of Music, and will furnish first rate instruments.

A few young ladies can be accommodated with board in the family with the instructress, at $2 50, per week.

References.—Rt. Rev. Thomas C. Brownell, Rev. Nathaniel S. Wheaton, Rev. Gustavus F. Davis, James M. Goodwin, Esq. Samuel H. Huntington, Esq. George Beach, Esq. and Charles Chapman, Esq., *Hartford.*—Rev. Titus Strong, *Greenfield.*

Hartford, March 6, 1832. tf9

BIBLE DOCTRINE OF TEMPERANCE.

For Sale at this Office,

THE BIBLE DOCTRINE OF TEMPERANCE, A Sermon delivered in the Baptist Meeting House, in this city, on Wednesday evening, May 25, 1831. by Rev. Gustavus F. Davis, Pastor of the Baptist Church.

Hartford, March 17, 1832.

FOR SALE AT THIS OFFICE.
MALCOM'S BIBLE DICTIONARY.
CHURCH MEMBER'S GUIDE, by Rev. J. A. James
HYMNS OF ZION, by Rev. B. M. Hill.

PROTECTION INSURANCE COMPANY.

Having been duly organized, are now ready to receive proposals for FIRE and MARINE INSURANCE, at their office in State-Street, a few doors west of Front-Street.

THIS Institution was incorporated by the Legislature of this State, for the purpose of effecting FIRE and MARINE INSURANCE. Its capital is **$150,000,** with liberty to increase the same to HALF A MILLION OF DOLLARS. The first named sum is all paid in or secured, and the whole amount, ($150,000) is vested in Bank funds, Mortgages, and approved endorsed notes; all which, on the shortest notice, could be converted into cash, and appropriated to the payment of losses. The Directors pledge themselves to issue policies on as favorable terms as any other Office in the United States, and by fairness and liberality in conducting the business of the Company, they expect to gain the confidence of the public. The following gentlemen are Directors of the Company:

Wm. W. Ellsworth,	Martin Cowles,
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THOMAS C. PERKINS, *Sec'y.*
Hartford, Jan. 1831. eowtf.

MALCOLM'S BIBLE DICTIONARY.

JUST published, and for sale by F. J. HUNTINGTON, the 4th edition of Malcom's Bible Dictionary. Price 62 1-2 cents—6 dolls. doz.

This important and popular work is the first attempt of the kind to furnish parents, teachers, and youth, particularly, the elucidations of Scripture required in daily reading. The following are among the prominent features of the work:

1. All Biographical and Historical matter which can be as well read and understood in the Bible itself, is omitted; thus bringing the book to a moderate size and price, and allowing the use of an agreeably legible type.

2. It is a Dictionary *for*, rather than *of* the Bible; the object being to cast light on the Scriptures, not to borrow it from thence.

3. The Modern names of Ancient places are added, where known, thus connecting in the student's mind, Ancient and Modern History.

4. Events which occurred in the heathen world, are in many instances related in their proper places, thus enabling the reader to connect Sacred and Profane History.

5. The criticism, geography, chemistry, &c. which in all previous Bible Dictionaries are antiquated, are made in this to accord with the modern improvements in science.

6. Copious references are given to the texts which may be explained by each article, thus making it answer the place of a critical commentary.

7. Innumerable errors of quotation which have crept into the various works used in compiling it, have been corrected, by actual reference to the passages.

8. Sixteen engravings are inserted, giving the reader distinct and proper impressions of what could not be adequately explained by words.

9. All the leading words which seemed liable to erroneous pronunciation, have been accentuated.

Every thing has been extracted from Paxton, Brown, Gurney, Wood, Newton, Calmet, and Whitby, which was thought useful to children. Many of the Gazetteers, Voyages, Travels, and Missionary Reports, have been consulted, and the modern names of ancient places ascertained.

ALSO

THE SABBATH SCHOOL CLASS BOOK, comprising copious exercises on the Sacred Scriptures, by E. Lincoln. "Let the word of Christ dwell in you richly."

The New-York Baptist Repository says:

We are much pleased with the work, and think it is calculated to benefit the rising generation. Having been engaged in Sunday Schools and Bible Classes for some time, we have often felt the want of a more complete work, than any which we have ever seen. We hesitate not to pronounce the work before us, the best with which we have ever been acquainted, and we hesitate not to give it our most cordial and decided approbation. We cheerfully recommend it to Sunday Schools and Bible classes, and hope it may meet an extensive sale.

From Zion's Advocate.

In many towns in this State, the most serious obstructions in the way of establishing Sabbath Schools is the want of suitable teachers. Now to remedy this defect it seems to us that almost any person of piety and tolerable understanding, who should take this Class Book and Mr. Malcom's Dictionary, and a copy of the Bible, and should improve his leisure moments in study, and should not be afraid of the labor of thinking, might soon prepare himself to become an acceptable teacher in a Sabbath School.

From the Christian Secretary.

The author has deemed it expedient to divide the work into sections, but has made some general divisions, and often given the subject-matter of succeeding questions, as circumstances seemed to require, leaving it with the teacher to give longer or shorter lessons, as deemed by him expedient. Interesting observations and admonitions are interspersed through the questions. 7

REMOVAL.

C. R. & J. F. COMSTOCK,

WOULD inform their friends and the public, that they have removed their Stock of BOOTS, SHOES, &c. to the opposite side of Main-street, about four rods south of their former stand, and nearly opposite John Olmsted's store, in Major Caldwell's building, where they intend to keep a complete assortment of all kinds of Ladies' and Gentlemen's

BOOTS & SHOES.

ALSO, FINDINGS, and every article usually kept in a Shoe Store, which they will sell as low as can be bought in this city. Their store has been fitted up expressly for Wholesale and Retail, and every exertion will be made to please their customers. Custom work made on the shortest notice, of the best materials, and the latest fashions.

Hartford, March 13. 9

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A liberal discount made to those who purchase by the quantity. Orders from the country strictly attended to, and the least favor acknowledged by the public's humble servant.

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A Man who is acquainted with the Farming business.

March 10, 1831. N. S. 4w8

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An Address on Temperance, by Francis Wayland, D. D.

The above books are for sale cheap, by
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Jan. 20, 1832. 1